

# MYSTIC LIGHT LIBRARY BULLETIN

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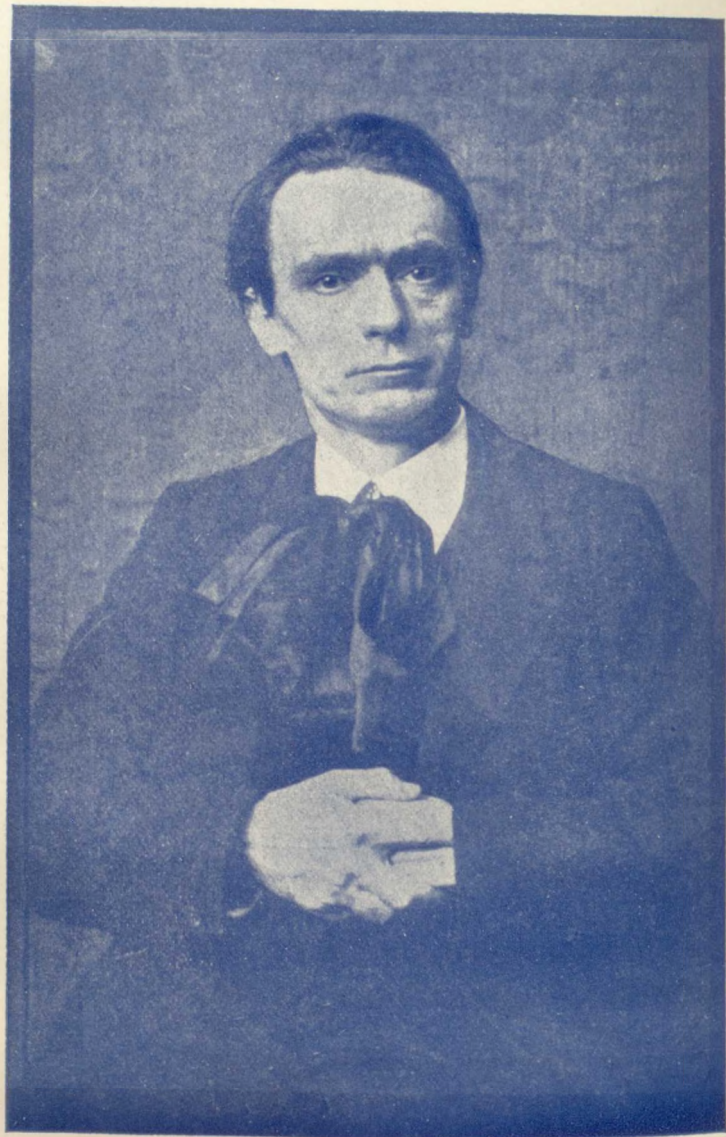
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Zur froh. Erinnerung  
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# MYSTIC - LIGHT - LIBRARY - BULLETIN



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W. J. COLVILLE, Editor      ANNIE PEAKE, Secretary and Librarian

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FEBRUARY 1911

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## L' Envoy

WHEN Earth's last picture is painted  
And the tubes are twisted and dried,  
When the oldest colors have faded,  
And the youngest critic has died,  
We shall rest—and, faith, we shall need it—  
Lie down for an aeon or two,  
Till the Master of All Good Workmen  
Shall set us to work anew!

And those that were good shall be happy;  
They shall sit in a golden chair:  
They shall splash at a ten-league canvas  
With brushes of comet's hair;  
They shall find real saints to draw from—  
Magdalene, Peter and Paul;  
They shall work for an age at a sitting  
And never get tired at all!

And only the Master shall praise us,  
And only the Master shall blame;  
And no one shall work for money,  
And no one shall work for fame;  
But each for the joy of the working,  
And each in his separate star,  
Shall draw the Thing as he sees It  
For the God of Things as They Are.

—Rudyard Kipling



# George Washington and Abraham Lincoln

W. J. Colville

February is rendered notable by two impressive anniversaries, each carrying with it a strong reminder of the greatness of a noble man whose influence upon this country, and indeed almost upon the world at large, seems to increase from year to year. On the 12th day of this month we commemorate the life and efforts of the great emancipator Lincoln, and ten days later we celebrate the career of Washington. In Lincoln we have presented to us a sturdy character inured to hardships, one who according to a popular saying "made his own way from a log cabin to the White House." When we think of Washington we picture a stately gentleman of the old regime, reminding us far more of British aristocracy as it flourished in the eighteenth century than of democratic America in the nineteenth. Washington and Lincoln were such widely different men that it is much easier to contrast than to compare them, yet there are many vital points in character where they distinctly coincide. Each is a hero and each deserves to be remembered with abiding gratitude.

Washington's period being much further removed from our own than Lincoln's there have gathered around his memory certain romantic traditions which make a visit to Mount Vernon partake somewhat of the nature of a pilgrimage.

We saunter through the exquisitely kept grounds surrounding the fine old colonial residence in Virginia, and



inspect the many quaint yet beautiful rooms in the fine old mansion, which was the home of the first President of these United States and his noble lady, and feel instinctively that George and Martha Washington were a couple who enjoyed dignified seclusion and were accustomed to a life of elegant comfort with which that of Abraham Lincoln had little in common unless it were at the very end of his arduous career. But the bravery and self-denial of Washington must never be lost sight of in any contemplation of the beauty of the scenes amid which his home life was spent, for it is as a courageous soldier and a skillful General that his memory most appeals to us. We are outgrowing warfare happily in these days; arbitration in place of bloodshed seems close at hand, but while rejoicing in the nearing abolition of international conflicts we must remember that those stirring moral and mental qualities which make a faithful soldier illustrious will be as much demanded in days of peace as ever in times of war. Washington's renown rests very largely upon three distinguishing qualities which he displayed in marked degree: Bravery, Truthfulness and Loyalty. To say that he never uttered a falsehood is to put the case far less gloriously than though we held up the affirmative testimony that he told the truth courageously even when it cost far more to speak boldly than it would have done to have remained silent. The old saying, "he never told a lie," falls far short of expressing the true source of our abiding reverence for Washington, as mere abstinence from vice can never take rank with heroic virtue. Though naturally a very proud man, in the better meaning of the term, Washington's self-respect and self-esteem were of too noble a sort to lead him to refrain from making the "amende honorable" if at any time he had unintentionally or hastily been led into injustice. The famous anecdote of his apology to a private soldier to whom he had acted un-



fairly adds brilliant lustre to his memory as it shows conclusively that the hero who was "first in peace, first in war and first in the esteem of his countrymen" was in no way afflicted with that prevalent disease of spurious dignity which causes its victims to imagine that they would be maintaining self-esteem by refusing to acknowledge a mistake and making all reparation possible. The observance of February 22 as a national holiday is a custom well worthy of perpetuation as it gives opportunity for all educators to specially enforce the lessons which the glorious character of America's first President so forcibly conveys.

February 12 is also a legal holiday in some States though not in all, and were it not for the fact that the two anniversaries come so very near together we feel certain that the honor done to Lincoln in this public manner would be as widespread as that shown to Washington. Of this the first of America's martyred Presidents it is recorded that his parents were exceptionally poor, his lot in early life exceptionally hard and his educational advantages unusually meagre; but though it is reported that he only went to school during eight months of a single year and then had to walk in all weathers four miles in each direction, so readily and eagerly did his mind absorb knowledge that when a very young man he was quite a competent lawyer. Lincoln gained information from all sources; he learned from all kinds of people and never missed an opportunity for self-improvement. What led to his real greatness and his remarkable capacity for leadership was his unfaltering perseverance united with intense devotion to conviction. Lincoln was not to be diverted from the course he felt it his duty to pursue by any sort of threat or bribe; it was his moral integrity more than aught else that made him the savior of the Union and the emancipator of the slave. All sections of the population unite in paying homage to this true patriot



and veritable philanthropist who could rest content with nothing less than justice meted out to all humanity.

Washington and Lincoln were not ordinary politicians; they were noble statesmen, and such men as they we need to-day. As the times called for the men and the men appeared to meet the emergencies of the times in centuries gone by, so should we feel convinced as we commemorate the inspiring careers of these two glorious heroes, that the twentieth century no less than the eighteenth or the nineteenth will witness men arising who will safely guide the Ship of State over no matter how tempestuous waters into the haven of peace and equity we all desire to reach. But let not the youth or maturity of to-day content itself with pronouncing eulogies over the great ones of the past; Longfellow and Emerson may well be our inspirers as we look toward our own possible future. Emerson has declared that the mission of great men has been to pave the way for men still greater, and Longfellow has sung to us that lives of true greatness should be reminders that we can make our own lives sublime. It is always a sign of deterioration to over-estimate the past, because this implies under-estimating both the present and the future. Perfect men have not arisen; our heroes must not be made objects of idolatry, but from all that was noblest in their living let us seek inspiration to upbuild our own characters on even broader and fairer lines than any that have been drawn in centuries gone by. "All before us lies the way." Better times are ahead of us than any that lie behind. In the spirit of stalwart optimism let us, then, contemplate the worth of our translated heroes and at the same time vigorously resolve that we will make our country even greater in our day than it could have become in times of old.



# The Law of Success

and

## How to Apply It

W. J. Colville

In speaking of success, one is immediately confronted with widely different standards, so much so, that what one would call success, another might term failure, but, radical and pointed though these discrepancies may be, it is always possible to deal with the law governing all kinds of success in general, leaving individual students to apply it in their own particular interests as they individually desire.

All universal teaching includes the particular and nothing can be more completely universal than the Great Sayings of the Masters, which we none of us entirely comprehend. The wide-embracing majesty of these utterances is such that no one could have originated them who was not profoundly familiar with the working of changeless universal law. As none among us are entirely consistent in our affirmations (whether we are, or not, in our desires, is another question), we realize mostly indefinite results from prayers and other spiritual exercises which we either employ perfunctorily, or else spasmodically. It would be profitable to meditate deeply upon these two important declarations. "Whatsoever ye ask in



prayer, believing, ye shall receive," and "Every one that asketh, receiveth."

Many people to-day devote themselves to an effort to prove that prayers are ineffectual, and they base their shallow conclusions upon very superficial observation or exterior phenomena, entirely forgetful of the fact that we do not only reap **AS** we sow, but that we reap **WHERE** we sow. Until this fact is acknowledged duly, there will be much bewildering controversy conducted in a blind mental alley.

We, none of us, need be told that to succeed as farmers, we must intelligently till the soil, and before we can be highly prosperous as agriculturists, we must know something of meteorology, as well as chemistry. All these combined parts of knowledge may enable us to do many things that sheer industry alone would not allow us to accomplish. Industry is always a fundamental requisite, and enthusiasm is another grand essential to success, but even with these two main pillars our temples may be very incomplete.

Success from your point of view, or mine, is assuredly a condition which you or I inwardly enjoy and admire, for neither you nor I can possibly feel successful, and at the same time discontented or unhappy. Nothing can be more foolish and shortsighted than to set up a single uniform standard of success and expect everybody to agree to it. We all know that so long as tastes differ, modes of life which would be highly pleasurable to some, would be odious to others. To succeed, then, is to attain to some ideal condition of our own devising, or at least to feel satisfied that we are filling a place in the world worthy



of our best endeavors. Whether that station be public or private, high or low, in the esteem of others matters not to us, for each of us must live an individual life and no one can possibly render a full account of any other.

Failure, which is, of course, the exact contradictory of success, does not imply any outward symptoms necessarily; it is an inward sense of disappointment bordering on despair which is quite as likely to possess the owner of a mansion as the occupant of the most squalid tenement in the poorest district of a congested town. *I am a success* is a far greater conviction than can be expressed by *I succeed*. *I am successful within myself*, is a comprehension that changing circumstances cannot affect, and it is this interior success that can alone defy fate and smile serenely in presence of any imaginable permutations.

A sort of temporary Stock Market success may be very gratifying to those who play with the "Bulls" and "Bears" of Wall Street, but in the nature of the game, it must be precarious, and it is always accompanied by more or less anxiety and unrest, for the wheel of fortune in its constant rotation often "robs Peter to pay Paul." The origin of this figure of speech now so frequently employed, carries us back to some old days in England, when a part of the revenue of one great London Church, Westminster Abbey, dedicated to St. Peter, was appropriated to expenses connected with the Cathedral of St. Paul. The illustration is apt, for it concerns the shifting of funds from one part of the city to another, and does not touch the question of original creative industry.

Labor and capital are very imperfectly compre-



hended terms, although they are on the public tongue incessantly. Fundamental capital is within ourselves, and is ability to labor. Labor is the use made of this inherent capital. The common notion is, that capital is something outside ourselves, that we may lose at any moment through the fluctuations of the money market, influenced by every variation in the attitude of nations toward each other and often by internal dissensions in the country in which such capital is invested. It therefore follows that our tenure of this must be extremely insecure, as it does not lie in our power to control the many operations which affect the rise and fall of stocks and bonds. It is, however, true that good judgment often goes a very long way toward securing even outward interest; and a successful financier is by no means an unknown quantity. But there is growing up among us a healthy desire to become truly and permanently self-supporting, very different indeed from those "Remittance men" in Canada, who live in one hemisphere, on the fruits of what other people are earning in another. There can be no true idea of success until we come to realize the value of our own inherent capacities, until we feel that the sources of our prosperity are within us, not outside of us.

Since the opening up of Alaska, many enterprising young and middle-aged men have wended their way to the mighty new Northwest to take out of the bosom of the earth some portion of its long-concealed and inestimable treasure. Enterprise is necessary, so is the right sort of primitive capital-ability to work, united with a love of industry. This capital is what able-minded, **able-bodied** people are



invited to invest, and to these investors no difficulties seem too great to conquer. External capital we must handle wisely in our own and others' interest, but the force within us is our permanent stock in hand.

The great interest which perennially attaches to biographies, and most of all to autobiographies of remarkable men and women, who have proved in some way peculiarly successful, is, that these records do far more than simply remind us of the accomplished triumphs of a few especially distinguished people; they also give us valuable pointers on the road to success for ourselves, unless we place ourselves in the foolish category of believers in blind chance or luck, in which case we cannot profit from the perusal of any history or biography.

Children in school are taught to commit to memory, and frequently to recite Longfellow's noble lines:—

“Lives of great men all remind us  
We can make our lives sublime.”

This declaration is perfectly true, but how pitifully vague and narrow is the common opinion of sublimity! A few very extraordinary instances are usually cited of persons very unusually placed, who have achieved some certain greatness, but the magnificence of noble character and heroic achievement, disconnected from the extremely exceptional, is but very rarely referred to, and it is the average position in life which must necessarily fall to the lot of most of us, because exceptional positions, as a matter of neces-



sity, can be but few, no matter how society may be organized.

The lesson which can be learned from such biographical sketches as we frequently peruse, is indeed vital and intensely practical, when we take note of the essence, rather than the letter of success. Essential success is achievable anywhere and by anybody; but attainment of a definite outward appearance of success, is an entirely different matter.

We always claim that there are five great life essentials which we may all come to enjoy, viz., Health, Happiness, Success, Industry and Usefulness. It seems impossible to actualize any one of these apart from the other four, as they are so closely interblended. Success without health and happiness, its concomitants, is a mocking term, and it seems difficult to see how any real success can be experienced apart from industry, or without a conviction that one is useful.

Here, we are thrown individually upon our own concepts, and equally upon our own definitions. Because we call certain people successful, by no means proves that they feel so, or that they are so; we are in such cases blindly applying standards for all our neighbors without the least knowledge of how they regard their own lives, upon which we presumptuously sit in judgment. In the deepest sense, no one can possibly speak confidently for another; therefore each one may treat himself for success as precisely as he pleases but never presume to set standards for anybody else.

So much has been published during recent years, concerning Success Clubs, that public curiosity is



aroused to know what they are, and whether they accomplish anything. A Success Club is often a loosely organized company of subscribers to some magazine, who enjoy the benefit of membership in consideration of an annual subscription. These people may be scattered all over the world, but it is presumed that they all participate, to some extent, in the advantages accruing from the sending forth of success thoughts, or "vibrations" daily from the publishing house, or some associated place, where the mental operations function. There is nothing new or strange in this practise, as it is in accord, fundamentally, with the uses of influential ecclesiastical organizations and Societies of Occultists from time immemorial; it is only in the peculiarly modern and distinctively Western way of calling attention to the working of a universal law by catchy advertising that we trace a novelty.

Now, it is impossible to calculate, with any degree of nicety, how many people are benefited, or to what general extent, by these up-to-date applications of a venerable psychic method of demonstrating the truth of the excellent adage, "In union there is strength," but it is not difficult to comprehend that benefits may easily result from the course pursued. At the outset we must always remember the good effects producible in the consciousness of a susceptible, sensitive person, by the feeling that he is now no longer struggling alone, but has united himself with a numerous company of co-operating helpers. This thought alone, altogether regardless of any other aspect of the situation, throws a bright and broad flood of light upon the whole question of benefit, and we may



well add to this, the large probability that some measure of thought-transference does take place whenever a number of people are psychically associated by common desire and confident anticipation of mutual benefit. Only the most heroic minds can long bear the sense of mental solitude, and, as our natural impulses are gregarious, it is only in very rare instances that we are reasonably called upon to suffer it. We are apt to become too isolated mentally. We should be much stronger than we usually are, if we dwelt more upon mental co-operation and dismissed entirely all foolish fear of something designated "hypnotism," a word which many people use as a scarecrow to frighten away seekers after the benefits of spiritual affiliation with their fellow-aspirants. Individuality is not anti-social, as some appear to imagine; a truly individualized man or woman makes the best type of co-operator. We must never allow ourselves to lean unduly one upon the other but we must keep step in marching, and work shoulder to shoulder. As we become better acquainted with the intricate working of law on unseen planes of activity—(unseen, unless we are clairvoyant—but in that case, easily discernible), we shall grow to trace those mystic, auric, inter-blendings, which we all feel, though only a few can see. As everything seeks and finds its own level, a thought of success affinitizes with thoughts of like nature. This explains the oft-quoted truism, "Nothing succeeds like success," which clearly means that when we have entered into a success current and formed a success habit, it is easier for us to go on succeeding than it would be for us to fail. Though it some-



times sounds harsh or unkind to say it, there is nothing more bracing to the downcast than to persist in assuring them that means for future advancement, regardless of past failure, are actually within their present grasp. Stupidity and failure are very closely allied and many industrious, plodding people are often stupid in some respects, although admirably conscientious, according to their light. When any business begins to deteriorate, it generally runs down quite quickly after a slight depression, unless some one at the helm realizes the paramount importance of changing at once the mental current. When a new manager appears and advertises flagrantly that the business has changed hands and is now under entirely fresh supervision, he is manifesting a very real acquaintance with the law of suggestion, for such an announcement is never made, unless the former management was to an extent unsuccessful and so regarded by some section of the populace. We notice, on the other hand, how persistently new directors keep up old names, when such have been long connected with successful enterprise. The name itself is so valuable a business asset, that many newcomers would gladly pay liberally for the privilege of using it; and yet whatever may be the value of a name, or of a locality, a really powerful human being can throw into the name and into the place, so much of individual effluence as to entirely counteract the weakness or undesirability originally attached to the place, or to the title. It is here that we master fate and prove ourselves re-fashioners of circumstances. When we take the final s away, and spell circumstance as singular, we begin to grasp some idea of where,



Economy of Natural Law," has given the original definition of the word *competition*, which meant, before its perversion, to attain to competency, therefore each individual within a co-operative commonwealth should be competent to discharge some particular kind of service and thereby contribute to the general good while enjoying the fullest possible amount of individual well-being. Nothing militates more powerfully against the rearing of an ideal social fabric than the false views of competition which now prevail, and until these are dispelled, it will be impossible to demonstrate the law of affluence about which we all hear a great deal in "New Thought" and kindred circles. "Can we all be opulent?" is the query continually raised, and the right answer is, "Decidedly we can, if we take the right means of becoming so." It cannot be to the overcrowded professions that enterprising youths and maidens can confidently look for the fulfillment of their daring dreams of success in years now future, but to new inventions, to novel forms of industry must they turn, and to direct them into these channels, New Thought is required above all things.

Success for the energetic and the enterprising is not to be found in following, but in leading; not in pushing others out and forcing ourselves in, but by steadily working with the law of progress, which is continually revealing fresh fields in which to work. Luther Burbank of California, by developing the wild and seemingly worthless cactus into a delicious and nutritious article of diet has done very much to show how the *Law of Success* does actually work,



for out of the most unpromising raw material, this enterprising educator of the vegetable world has done incalculably much to set many another enterprising student of possible further evolutions on the track of still greater and yet more important discoveries.

# "Right"

However the battle is ended,  
Though proudly the victor comes  
With fluttering flags and prancing nags  
And echoing roll of drums,  
Still Truth proclaims this motto  
In letters of living light—  
No question is ever settled  
Until it is settled right.

Let those who have failed take courage,  
Though the enemy seemed to have won,  
Though his rank be strong, if he be in the wrong,  
The battle is not yet done.  
For sure as the morning follows  
The darkest hour of night  
No question is ever settled  
Until it is settled right.

O man bowed down with labor,  
O woman young, yet old;  
O heart oppressed in the toiler's breast,  
And crushed by the power of gold,  
Keep on with your weary battle  
Against triumphant might;  
No question is ever settled  
Until it is settled right.

—Ella Wheeler Wilcox.



## Our Page of Cheer---For You

Oh, heart of mine, we shouldn't  
Worry so!  
What we've missed of calm we couldn't  
Have, you know!  
What we've met of stormy pain,  
And of sorrow's driving rain,  
We can better meet again  
If it blow.

For we know, not every morrow  
Can be sad;  
So forgetting all the sorrow  
We have had,  
Let us fold away our fears,  
And put by our foolish tears,  
And through all the coming years  
Just be glad.

—James Whitcomb Riley.

I asked the roses as they grew  
Richer and lovelier in their hue,  
What made their tints so rich and bright  
They answered, "Looking toward the light."

—Unity.

The little cares that fretted me,  
I lost them yesterday,  
Among the fields above the sea,  
Among the winds at play;  
Among the lowing of the herds,  
The rustling of the trees,  
Among the singing of the birds,  
The humming of the bees.  
The foolish fears of what may happen,  
I cast them all away,  
Among the clover-scented grass,  
Among the new-mown hay,  
Among the husking of the corn  
Where drowsy poppies nod,  
Where ill thoughts die and good are born,  
Out in the fields with God.

—Elizabeth B Browning.



# Rosicrucian Christianity

Series Number Six

## Life and Activity in Heaven

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We saw in the last lecture how the evil acts of life and our undesirable habits are dealt with by the impersonal law of consequence, and make for good in future lives, and to illustrate we noted its operation in such cases as those of the murderer, suicide, drunkard and miser. These are extreme cases, however, and there are many people who have lived good moral lives, tainted more by petty selfishness, which is the besetting sin of our age, than by actual pronounced evil, and for them the stay in the purgatorial regions of the Desire World is of course correspondingly shortened and the suffering incidental is lightened. Thus in time all pass to the upper regions of the Desire World where the first heaven is located.

This is the "Summerland" of the Spiritualists. Of the matter of this region the thoughts and fancies of people during life build the actual forms they see in their imagination. It is a characteristic of the inner worlds that the matter in them is readily moulded by thought and will, and all these fantastic forms created by people go about, ensouled by elementals and enduring as long as the thought or desire which formed them endures. Around Christmas time, for instance, Santa Claus actually lives and rides around in his sleigh. There are all sorts of variety of him, and he remains in vigorous health for a month or more until the desires of the children who created him cease to flow in that direction, then he fades away till he is re-created next year. The New Jerusalem, with its pearly streets and sea of glass, and all the other pious and moral fancies of the church people are there also. Purgatory has its thought-form devil, with horns and cloven hoof, created by the thoughts of people, but in



this upper part of the Desire World we find only that which is good and desirable in human aspirations. Here the student revels in libraries and is able to pursue his studies in a much more effective way than while confined to the dense body. If he desires a book, presto, it is there. The artist by his imagination shapes his models perfectly, he paints with living fiery colors instead of with the dead and dull pigments of earth, which are the physical artist's despair, for here in Earth-life it is impossible for him to reproduce the tints he sees with his inner vision, but the Desire World is the world of color par excellence, and therefore he obtains his heart's desire in the first heaven, and receives inspiration and power to continue his work in future lives.

The sculptor likewise finds this part of the post-mortem state a joy and an upliftment; he shapes with facility the plastic materials of this world into the statues he dreamt of in Earth-life. The musician is also benefited, but he is not yet in the true world of tone. That ocean of harmony, where the heavenly "music of the spheres" is heard, is in the part of the Region of Concrete Thought which, in the esoteric Christian religion, we call the second heaven; and so the musician only hears the echoes of the celestial strains; yet they are sweeter than any he ever heard on Earth and his soul revels in their exquisite harmony, the earnest of better things to come.

Here we also find all the little children who go directly to this place after passing out, and if their friends could see them, there would be no mourning, for theirs is rather an enviable life. They are always met by some relative or friend who has previously passed out, and are taken care of in every respect. There are people who lay up a great deal of treasure for themselves by giving much of their time to the invention of plays and toys for the little ones, and thus life in this first heaven is spent in the most beautiful way by the children, nor is their instruction neglected. They are brought together in classes, not only according to age and capability, but according to temperament, and are particularly instructed in the effects of desires and emotions, which can so easily be done in a world where those things can be objectively demonstrated. Thus they are taught by object-



lessons the benefit of cultivating good and altruistic desires, and many a soul who lives a moral life now, owes it to such a cause, as the death in infancy and fifteen or twenty years in the first heaven before a new incarnation was entered upon. It is often asked why children die. There are many causes, one is death under the dreadful strain of accident, by fire or on the battlefield in a previous life, for under such circumstances the departing Ego could not properly concentrate upon the panoramic view of its past life. This is also the case where loud lamentations of relatives hinder. The result is of course a weak imprint of the life-experiences upon the desire body, with an insipid purgatorial and first-heaven life.

In such cases the Ego does not reap what it has sown, and so it might commit the same follies or sins life after life. To prevent such a contingency the new desire body which the Ego gathers before its next birth must be impressed with the needed lesson. The Ego is always unconscious on its way to rebirth, blinded by the matter it draws around itself, as we are blinded when we enter a house on a sunny day. Only after birth does the consciousness return in a measure. Then, when by death it passes into the first heaven it is taught objectively in a different way the lessons it should have learned on its outward passage in the former life. When that lesson has been mastered and impressed upon the still unborn desire body the Ego is reborn on Earth and goes on in the ordinary manner.

Children who died before the seventh year have only been born so far as the dense and vital bodies are concerned and are not responsible to the law of Consequence. Even up to twelve or fourteen years the desire body is in process of gestation, as will be more fully explained in the next lecture, and as that which has not been quickened cannot die, the dense and vital bodies alone go to decay when a child dies. It retains its desire body and mind to the next birth. Therefore it does not go around the whole path which the Ego usually traverses in a life cycle, but only ascends to the first heaven to learn needed lessons, and after a wait of from one to twenty years it is reborn often in the same family as a younger child.



It is a mistake to think that heaven is a place of unalloyed happiness for all. No one can reap any more happiness than what he sowed on earth. The measure of our joy there will be the good deeds we did in Earth-life. The panorama of life etched into our desire-bodies just after death forms the basis of our enjoyment in heaven, as it was the decreer of our sufferings in purgatory.

We remember, that as the panorama of the past life unrolled in purgatory, only the scenes in which we had injured people operated to produced suffering. In the first heaven only the good desires and unselfish acts are productive of feeling. When we behold a scene where we helped some one, soothing their sorrow and alleviating their suffering, we not only feel the most intense personal satisfaction, but in addition we feel all that the recipient of our favor felt in ease of body, of mental strain and gratitude to the helper. It does not matter whether he knew who helped him or not, the feeling he poured out to us when we helped him will be realized there, independent of other circumstances. On the other hand, if we have ourselves been grateful to our benefactors, we will feel the same feeling of relief from distress and gratitude for the help over again. As all these feelings and desires are built into the Ego by the spiritual alchemical forces generated when they are being realized there, and as they undergo a transmutation into faculties, useable in future incarnations, it is easily seen *how important it is to our own soul-growth that we should feel and express our gratitude for favors shown us*, for thus we lay the foundation for the receipt of new favors both in this and future lives. It is said that the Lord loves a cheerful giver; it is equally true that the "Law" (of Consequence) loves an appreciative heart.

When "*giving*" is under consideration let us beware of the fallacious idea that only the moneyed man can give. Indiscriminate gifts of money are a curse to both the giver and the recipient. Only when the giver bestows thought and heart also may gold be of value. But what is gold carelessly given compared to sympathy? Expressions of faith in a man may give him the courage to go in and win, stirring his ambition we help him to help himself; where financial aid would render him helplessly dependent on our bounty. When we give, let us give *ourselves* first.



The ethics of giving, with the effect on the giver as a spiritual lesson, are most beautifully shown in Lowell's "The Vision of Sir Launfal." The young and ambitious knight, Sir Launfal, clad in shining armor and astride a splendid charger, is setting out from his castle to seek The Holy Grail. On his shield gleams the cross, the symbol of the benignity and tenderness of Our Savior, the meek and lowly One, but the knight's heart is filled with pride and haughty disdain for the poor and needy. He meets a leper asking alms and with a contemptuous frown throws him a coin, as one might cast a bone to a hungry cur, but

The leper raised not the gold from the dust,  
"Better to me the poor man's crust,  
Better the blessing of the poor,  
Though I turn empty from his door.  
That is no true alms which the hand can hold;  
He gives only the worthless gold  
Who gives from a sense of duty;  
But he who gives from a slender mite,  
And gives to that which is out of sight—  
That thread of all-sustaining Beauty  
Which runs through all and doth all unite,—  
The hand cannot clasp the whole of his alms,  
The heart outstretches its eager palms,  
For a god goes with it and makes it store  
To the soul that was starving in darkness before."

On his return Sir Launfal finds another in possession of his castle, and is driven from the gate.

An old bent man, worn out and frail,  
He came back from seeking the Holy Grail;  
Little he recked of his earldom's loss,  
No more on his surcoat was blazoned the cross,  
But deep in his heart the sign he wore,  
The badge of the suffering and the poor.

Again he meets the leper, who again asks alms. This time the knight responds differently.



And Sir Launfal said: "I behold in thee  
An image of Him who died on the tree;  
Thou also hast had thy crown of thorns,  
Thou also hast had the world's buffets and scorns,  
And to thy life were not denied  
The wounds in the hands and feet and side;  
Mild Mary's Son, acknowledge me;  
Behold, through him I give to Thee!"

A look in the leper's eye brings remembrance and recognition, and

The heart within him was ashes and dust;  
He parted in twain his single crust,  
He broke the ice on the streamlet's brink,  
And gave the leper to eat and drink.  
A transformation takes place:

The leper no longer crouched by his side,  
But stood before him glorified,

And the Voice that was softer than silence said,  
"Lo, it is I, be not afraid!  
In many lands, without avail,  
Thou hast spent thy life for the Holy Grail;  
Behold, it is here!—This cup which thou  
Did'st fill at the streamlet for me but now;  
This crust is my body broken for thee,  
This water the blood I shed on the tree;  
The Holy Supper is kept, indeed,  
In whatso we share with another's need;  
Not what we give, but what we share—  
For the gift without the giver is bare;  
Who gives himself with his alms feeds three—  
Himself, his hungering neighbor, and me."

There are two classes for whom post-mortem existence is particularly blank and monotonous: the materialist and the man who was so absorbed in his material business that he



never gave a thought to the spiritual worlds. The reason is not far to seek. They led good, moral lives as a rule, indulged in none of the vices which find their expurgation in the purgatorial regions of the lower Desire World, but neither have they done any good such as would find its fruition in feelings of joy in the first heaven. To have given even large sums of money for the building of churches, libraries or parks will help nothing there, unless the giver took particular interest in his gift, and thus gave himself with the money. To merely give money will bring affluence in a future life, but to give *oneself* is more than money, it is soul-growth. The materialistic business man therefore goes to the fourth region, which is a sort of Borderland between purgatory and the first heaven. He is too good to suffer in purgatory and not good enough to have a first-heaven life. He has still a keen longing for business. With no interests, save desires that cannot be gratified there, his life is an unenviable monotony, though he suffers in no other way.

The out and out materialist, who denies God and has the idea that death is annihilation, is in the worst of straits. He sees his mistake, yet having so dissociated himself from spiritual ideas, he often cannot believe but that this is a prelude to annihilation. The dreadful suspense wears terribly on such people, and it is not an uncommon sight to see them going about murmuring to themselves: Is it not soon the end? And, worst of all, if anyone who is instructed tries to inform them they will deny the existence of spirit there as much as they did in Earth-life, calling him visionary for thinking that there is anything beyond.

The natural tendency of the desire body is to harden and consolidate all that it comes into contact with. Materialistic thought accentuates this tendency to such an extent that it very often results, in succeeding lives, in that dread disease, consumption, which is a hardening of the lungs. These should remain soft and elastic. It also sometimes happens that the desire body crushes the vital body in the next life, so that it fails altogether to counteract the hardening process, and then we have quick consumption. In some cases materialism makes the desire body brittle, as it were; then it cannot perform its proper hardening work on the dense body, and as a result



we have "Rachitis," where the bones soften. So we see what dangers we run by entertaining materialistic tendencies: either *hardening* of the soft parts of the body, as in *consumption*, or *softening* of the hard bony parts, as in *rachitis*. Of course not every case of consumption shows that the sufferer was a materialist in a former life; but it is the teaching of occult science that such a result often follows materialism. There is another cause for the prevalence of this dread disease back in the Middle Ages.

In the course of time every man makes ready to ascend into the second heaven, which is located in the Region of Concrete Thought. All good aspirations and desires of the past life are etched into and branded upon the mind, which then contains all that is of permanent value. The Ego withdraws from the desire body, which is then but an empty shell, and, clothed only in the mind, it ascends into the second heaven.

We remember, that after the termination of the panorama, just subsequent to death, when the Ego withdrew from the vital body, it went through a period of unconsciousness before it awoke in the Desire World. There is also an interval between the withdrawal from the desire body in the first heaven to the awakening in the second heaven. But this time there is no unconsciousness; every faculty is keenly on the alert, there is a state of hyper-consciousness, as the spirit passes through this interval, which is called "The Great Silence." No matter how materialistic a man may have been on Earth, that state of mind has now vanished, and the man *knows* that he is inherently divine when he reaches this Great Silence which is the portal to his heavenly home. It is as when one awakens after a dreadful dream, and draws a deep sigh of relief at finding that the occurrences of the dream were not realities. So the Ego, when it enters this Great Silence, awakes from the delusions and illusions of Earth-life with a sense of infinite relief, is filled with a feeling of impregnable security, feels anew the restful repose of being in the everlasting arms of the Great Universal Spirit.

Presently there breaks upon the Ego's ear the indescribable harmonies of celestial music which fills this Region incessantly. It is no figment of the fancy when celestial music is spoken of, though it is untrue that the angels and dead people



who had little or no sense for music during Earth-life have suddenly developed a passion for and the faculty of expressing music at death. The fact of the matter is, that the World of Thought, where the second heaven is located, is also the realm of tone, as the Desire World is the World of light and color, and the Physical World is the World of form. The artist gets his color-schemes and his light-effects from the Desire World, but the musician must draw upon the more subtle World of Thought for his inspirations, and in this fact we have the reason why music is the highest art we possess. The painter draws upon a World closer at hand, and is therefore able to fix his creation once for all upon canvas, there to be seen by all who have eyes at any time. Music cannot be thus fixed; it is more elusive, it must be re-created each time and at once vanishes into silence. In return, however, it has so much greater power to speak to us than even the greatest painting, for it comes directly from the Heaven World, fresh and fragrant with echoes from the home of the Ego, awakening memories of and putting us in touch with that which we so often forget in our material existence. Therefore music, above all other human arts, alone has power to still the savage breast and affect us in a way that nothing else can.

Goethe was an initiate, and in his "Faust" emphasizes twice the fact that in the heavenly realms all things are reducible to terms of sound. The opening scene is laid in heaven, and the Archangel Raphael is represented as saying:

"The sun intones his ancient *song*,  
'Mid rival *chant* of brother-spheres.  
His prescribed course he speeds along,  
In thunderous way throughout the years."

Again, in the second part:

"*Sound* unto the spirit-ear  
Proclaims the coming day is near.  
Rocky gates are creaking, rattling,  
Phoebus' wheels are rolling, singing.  
What intense *sound* the light is bringing."

Pythagoras "music of the spheres" is a fact in the second heaven, and to some musicians this is not at all a far-fetched



idea, for they know that every city, every lake and forest has its own peculiar tone. The babbling brook and the summer zephyr which stirs the young leaves in the wood speak the language of the Universal Soul. The true musician hears its grand, majestic voice in the mountain torrent and in the storm upon the great deep. No mere intellectual conception of God, life and superphysical things can ever reach the sublime heights achieved by him, for he knows.

In purgatory the evil habits and acts of life produced suffering which was transmuted into *Right Feeling* in the first heaven. The good in the past life was extracted in the first heaven, and when the Ego enters the second heaven it broods over the good in such a way as to transmute it into *Right Thought* to act as a guide in future lives on Earth. Thus at every new birth the Ego brings with it, as capital, the accumulated wisdom derived from the experiences of all its past lives, which is its capital or stock in trade. The experience in each new life is interest which, in the second heaven is added to the capital.

Man there is also preparing himself for his next dip into matter, qualifying himself for the new battle with ignorance in the coming life-day in God's great school. If any worthy ambitions had failed of realization, he sees where the fault lay, and learns to carry out next time his designs on improved lines. The musician takes with him grander melodies when he returns to gladden the hearts of man in his exile to earth-conditions. The painter brings new aspirations, for it must not be supposed that the second heaven is devoid of color because it was called the region of tone. Both color and form are there, just as in the Physical World, but *tone* is the predominating feature of the World of Thought. *Color* is mostly accentuated in the Desire World and *form* in the Physical World, although it is also true that the colors and forms of the second heaven are much more beautiful than in either of the two other Worlds.

We have spoken of this process of brooding and assimilation of the good and lasting part extracted from the experiences of the past life as if it were a negative process, and many students have the idea that existence in the second heaven is a dreamy, illusory experience. Nothing could be more erroneous,



for the actual activities of life in heaven are manifold. Man not only reviews or lives his past, but he is also actively preparing his future.

We are wont to speak of evolution, but do we ever analyze what it is that makes evolution, why it does not stop in stagnation? If we do, we must realize that there are forces back of the visible which make the alteration in the flora and fauna, the climatic and topographical changes which are constantly going on; and it is then but a natural question, what or who are the forces or agents in evolution?

Of course we are all well aware that scientists give certain mechanical explanations. They deserve great credit, they have accomplished much, when we take into consideration that science is but an infant and has only five senses and ingenious instruments at its command. Its deductions are marvelously true, but that does not say that there may not be underlying causes which it cannot, as yet, perceive, but which give a more thorough understanding of the matter than the mere mechanical explanation affords. An illustration will elucidate the point.

Two men are conversing, when suddenly one knocks the other down. There we have an occurrence, a fact, and we may explain it in a mechanical way by saying: "I saw one man contract the muscles of his arm, direct a blow at the other, and knock him down." That is a true version, so far as it goes, but the occult scientist would see also the angry thought which inspired the blow, and would be giving a more complete version if he said that the man was knocked down by a thought, for the clenched fist was but the irresponsible instrument of aggression. Failing the impelling force of the angry thought, the hand would have remained inert and the blow would never have been struck.

Thus the occult science refers all causes to the Region of Concrete Thought, and tells how they are generated there by human and super-human spirits.

Remembering that the creative archetypes of everything we see in the visible World are in the World of Thought, which is the realm of tone, we are prepared to understand that the archetypal forces are constantly playing through these archetypes which then emit a certain tone, or, where a number of them have massed to create a species of plant, animal or



human *forms*, the different sounds blend into one grand chord, That single tone or chord, as the case may be, is then the keynote of the form thus created, and as long as it sounds, the form or the species endures; when it ceases the single form dies or the species dies out.

A jumble of sound is not music any more than words massed together haphazard are a sentence, but *orderly rhythmic sound* is the builder of all that is, as John says in the first verses of his gospel, "In the beginning was the *Word*, \* \* \* and without it was not anything made"; also "the Word was made flesh."

Thus we see that sound is the creator and sustainer of all form, and in the second heaven the Ego becomes one with the nature forces. With them he works upon the archetypes of land and sea, on flora and fauna, to bring about the changes which gradually alter the appearance and condition of the Earth and thus afford a new environment, *made by himself*, in which he may reap new experience.

He is directed in this work by great teachers belonging to the Creative Hierarchies which are called Angels, Archangels, and other names, who are God's ministers. They instruct him then consciously in the divine art of creation, both as to the World and the objects in it. They teach him how to build a *form* for himself, giving him the so-called "nature-spirits" as helpers, and thus man is serving his apprenticeship to become a Creator each time he goes to the second heaven. There he builds the archetype of the form which he later externalizes at birth.

In lecture No. 3 we spoke about the four ethers, and we said the forces of assimilation work in the chemical ether. The Egos in the Heaven World are those forces, and thus the very people whom we call dead are the ones who build our bodies and help us to live. We may also note that no one can have a better dense body than they can build. If they make mistakes in heaven, they find it out when they come to use such a defective body on Earth, and thereby learn to correct the fault next time.

This brings to mind an interesting phase of the law of Consequences where in the case of Egos, who require a body of



peculiar construction, like musicians, where not only the hand, but also the ear has to be specially adjusted, so that the three semi-circular canals point as accurately as possible to the three dimensions of space, and the fibres of Corti have to be unusually delicate, such an instrument cannot be formed out of raw materials, and therefore such an Ego must be born in a family where others have built along similar lines, and that is not always to be found.

Supposing, then, that an occasion offers 100 years before the time such an Ego should be normally reborn, and that the Recording Angels who have charge of the administrations of the Law of Consequence, see that another opportunity will not occur for perhaps 300 years, that Ego may then be brought into birth 100 years ahead of time, and the loss of time in heaven made up at another time. Thus we see that the living and the so-called dead are constantly acting and re-acting upon each other while traveling onwards along the path of evolution.

Having thus progressed through the second heaven, the Ego at last withdraws from the sheath of mind, which was its garment there, and thus entirely free and untrammelled enters the third heaven, which is the highest point attainable by man at his present stage of development. Thither we will follow him in the next lecture.



The preceding Lesson is No. 6 in a series of twenty. No. 7 will appear in the next Bulletin. They can be had singly (order by number) or in sets, from the Mystic Light Library, the Rosicrucian Fellowship, Headquarters at Seattle, Wash., or the Rosicrucian Fellowship, 49 John St., New York City.!



## Reviews of New Books and Periodicals on our Library Table

LETTERS FROM THE TEACHER (Of the Order of The 15). Transmitted by Rahmea, Priestess of the Flame. Edited by F. Homer Curtiss, B.S., MD., Secretary of the Order. (Curtiss Book Co., Denver, Colorado.) Price 75 cts.

The Order of The 15, of which this volume is an official representative, is a company of earnest men and women in many parts of the world who endeavor through the agency of spiritual association to place and keep themselves in close sympathetic touch with some advanced Teachers from whom they seek to derive knowledge pertaining to the spiritual universe in such a manner as to practically aid them in living a truly regenerate life on earth. The volume before us consists of a large number of questions on a great variety of subjects, propounded by members of the fellowship, to which lucid answers have in all cases been given by the directors of the Order. The book is dedicated to Helena Petrovna Blavatsky, who is mentioned as "that Great Teacher who brought the Wisdom-Religion to the Western World," by her loving pupils, Pyrahmos and Rahmea.

From this dedication the reader will at once gather that the spirit of the teaching must be in a broad sense distinctively Theosophical, and it proves itself to be so quite unmistakably, though much of it is less extreme in method and treatment than those advanced works on Theosophy which presume considerable preliminary knowledge on the part of students. The first set of questions and answers pertain largely to that mysterious hierarchy concerning which speculation is rife—"The Great White Lodge." This mighty spiritual concourse of highly unfolded souls is well referred to as no limited society with definite geographical or other boundary lines, but as an assemblage of Masters, and they alone are Masters who have gained a complete victory over all the senses and over intellect also, so that they are endowed with unobscured spiritual vision and with immeasurable patience. Of these glorious Helpers of our struggling humanity we are told that they "have become one with the Fount of all Wisdom," which must properly signify that they are in every intention in complete accord with all that makes for righteousness. Then we are told that there are Masters of many grades and "a Master of



Masters." This doctrine serves to elucidate many a perplexing problem which might never have confronted us had we not often used the same word in many senses. A Master, relatively speaking, is simply one who is capable of taking charge of a group of progressing entities who need a leader who has already traversed successfully the path they are now but beginning to tread. Much is said about "Shining Ones" in answer to some of the early questions, and whoever will ponder well the answers may derive much very interesting and important information concerning various Orders of Existences in the Universe whose contact with humanity is declared to be often intimate throughout the pages of acknowledged Sacred Literature. As many who have heard of the Order of the 15 know scarcely anything of its nature and objects, the following excerpt from its authoritative mouthpiece, in answer to a question, may prove enlightening. "The Order of the 15 is put forth to feed the heart-hunger, to assist the weary soul to enlightenment, and to help to a better understanding all who are looking for love and sympathy and help. The Master knows very well what the lesson was that was given to you by the experience of which you speak; but no one except yourself can know the exact interpretation you have given to it." Enquirers have sent in questions relating to their personal difficulties and trials as well as interrogations of a general philosophical character, and to all alike firm and kindly replies have been given. There is no hampering of personal liberty consequent upon becoming a member of the Order of the 15 which never arrogates to itself a position rendering it improper for those in its fold to belong also to other fraternities. Its chief emphasized aim is to give instruction to those who need personal help, which usually they cannot get readily unless there is some directly individual communion between students and an Instructor. So many subjects are treated ably in the course of the 162 pages which complete the volume that we can only hint at what the reader may expect. One section is on prayer, which is treated reverently and scientifically, showing clearly that though universal law may never be interrupted there is ample scope for the setting in motion of unseen causes to produce manifest effects. "The Astral Plane," "On Health and Disease," "The Sex Problem," "Spiritual Growth and Development" and miscellaneous replies to enquiries on many topics, are all very interesting and instructive sections. We take delight in commending this useful volume to those in particular and they are many who feel the need of condensed information easily assimilable, regarding those knotty points in philosophy and in the conduct of life which often perplex students of psychic problems, especially in the earlier stages of their experience. The teaching is always wholesome and suggestive rather than dogmatic. The sensitive reader must feel thoroughly convinced that the replies to the many questions propounded are honestly seeking to give help, not to coerce the intellects of those who seek their guidance.



THE APOCALYPSE UNSEALED. By James M. Pryse. (J. M. Pryse, 9-15 Murray St., New York.) \$2.

In this erudite treatise we have a purely Theosophical interpretation of the Book of Revelation, entirely different from Swedenborg's "Apocalypse Unveiled" and still more unlike the curious and unsatisfactory expositions attempted by conventional commentators. The author in his preface says, "The purpose of this book is to show that the Apocalypse is a manual of spiritual development and not, as conventionally interpreted, a cryptic history or prophecy." For a work of this unusual kind the language is extremely simple and the writer's object has been plainly to elucidate, not mystify. Quite unlike many who attempt to deal with extraordinary subjects Mr. Pryse addresses himself to the general thinking public, not exclusively to a few special students, and though it seems likely that people who have no acquaintance with the terminology of Theosophy may find some of the allusions unfamiliar, only a very little serious study is necessary to make all completely plain. The book is written from the Gnostic standpoint and undertakes to give a super-historical view of all the narratives referred to. Charts and diagrams add considerably to the value of the book, and these are physiological as well as mystical in nature. A perfect system of correspondence between the inner and the outer realms of the universe is elucidated and we are shown how man is the perfect synthesis.

The number 7 is explained in a great many corresponding connections, and the "7 Churches of Asia" as well as the "12 Tribes of Israel" (agreeing with the Signs of the Zodiac) are found within our own economy. The New Jerusalem or Celestial City is represented by a perfectly symmetrical human figure. In Chapter 4, called "The Drama of Self-Conquest," we are told of the Initiation of the Seer of Patmos. In such an interpretation as that attempted by Mr. Pryse we are lifted entirely above the region of historical controversy and introduced to the far more edifying theme of practical regeneration. States of consciousness and degrees of spiritual attainment are signified under the guise of an apparently local and temporal history or prophesy. On page 219 the author seems to sum up the view he takes of the entire Apocalypse so clearly that we quote his words as follows, "The Apocalypse contains its own key, and is complete in itself, coherent, and scrupulously accurate in every detail. The puzzles it contains are not intended to mislead or confuse; on the contrary, they serve to verify the correct interpretation of the allegory. The book is not sealed to anyone who has the developed intuitive faculty, and for whom, therefore, the season, the springtime of noetic unfoldment is near." The volume ends (page 222) thus: Now, the Master Jesus is the Spiritual Mind of man, which alone can give absolute proof of the truth of the Life Eternal; and he indeed comes swiftly to those who make themselves pure and become worthy to utter the word of power—the AMEN.



MODERN LIGHT ON IMMORTALITY. By Henry Frank. (Sherman, French & Co., Boston.) \$1.85.

This large and handsome volume by a very popular author and distinguished lecturer, who is at present drawing and holding very large audiences in New York, claims to be "an original excursion into historical research and scientific discovery pointing to a new solution of the problem." The dedication is to Dr. Paul Carus "whose cosmic mind and profound learning have been a frequent source of inspiration to the author." The work extends to 467 large pages, including a valuable index. Some idea of what may be dug out of the thirty-nine chapters by the studious reader may be gained from simply conning the titles of the different essays, which include (in Part I) dissertations on the concepts of almost all historic ancient peoples leading up to early Christian doctrines; and (in Part II) considerations of the latest inferences derived from present-day psychical research.

Very deep study and indefatigable industry are clearly marked in this new treatise from the pen of a voluminous writer whose earlier works have won for him a deservedly high reputation in literary circles. The entirely free-minded attitude of Mr. Frank is expressed at the close of Chapter I where he says: "Approaching this study without any bias favorable or unfavorable to the common hope of the race in immortality, it shall be our only endeavor in this work to investigate its possibility and what corroboration or disproof of the same science may afford us." To those who regard the New Testament as a special divine revelation and contend that it, and it alone among all venerated books brings "immortality to light," Mr. Frank's rationalistic utterances may prove a shock, while to those who are somewhat skeptical as to their being any possible proof of conscious individual existence after physical dissolution the book may bring much hope and induce them to regard seriously the new light now being shed upon the everlasting problem. The chapters dealing with views entertained and taught by the Apostle Paul are extremely valuable on account of the large amount of information they convey concerning the Greek Mysteries and the exalted ideas of regeneration entertained by the most spiritually-minded adherents of a refined Hellenic cult.

In the latter portion of the volume Mr. Frank seems to bring Materialism and Spiritualism together in a marvelous ultimate agreement; his reasoning is cogent and will no doubt open the way for many scientifically disposed persons who have hitherto repudiated religious arguments to consider the reasonableness of a confidence in human survival not based in creeds or traditions but having its roots in the latest discoveries in biology. In the final chapter, "Concluding Remarks," the author says, "Yet, unwittingly, without design, science has furnished the thinking world with certain data which while doing no violence to logic may be utilized in formulating a more rational and intelligent conception concerning the possibilities of the after-life than man has ever been permitted to entertain in all the past." Then after referring to his



determination at the outset to seek only for truth and let no sentiment or prejudice becloud judgment, he states finally his conviction that "the truth has led us into an interpretation of a possible future which adds more lustre to the hope of the Hereafter than has ever before been rationally burnished upon it." The book ends with a beautiful quotation from Wordsworth. It is certainly a treatise well worth careful reading and may be hailed as a very candid confession from the pen of a fearless writer who gives equal utterance to his doubts and to his hopes.



**THE BEAUTIFUL NECESSITY.** Seven Essays on Theosophy and Architecture. By Claude Bragdon. (Rochester, N. Y. The Manas Press.) \$2.

This is a truly lovely and withal a thoroughly practical commentary on that fine saying of Emerson, "Let us build altars to the Beautiful Necessity." The titles of the seven chapters into which the book is divided are all clearly indicative of its aim and content. "Unity and Polarity," "Changeless Change," "The Bodily Temple," "Latent Geometry," "The Arithmetic of Beauty," and "Frozen Music," follow a general description of "The Theosophic View of the Art of Architecture." The work abounds with exquisite designs and numerous illustrations. We can recommend it very highly to all who wish to trace a close connection between outer and inner symmetry. Though a delightful book to peruse in leisure moments when the mind seeks refreshment by contemplating the beautiful, this treatise is really a technical work displaying far more than common erudition. The author has brought to his labor of love a keen sense of accurate proportion coupled with ardent devotion to Theosophy, which embraces for him all that is worthy in the universe. The historical information given is great and richly varied; all students of Art and Architecture will be well repaid if they carefully study it. Chapter 4, "The Bodily Temple," is extremely valuable and elucidates very clearly many important points in ecclesiastical architecture derived from very ancient models.



**IDA LLYMOND AND HER HOUR OF VISION.** By Hope Crawford. (Rider & Son.) \$1.25. This though quite a modern story in all its details is quite as mystical in many of its implications as those tales of the ancient East which introduce us to less familiar times and scenes. This author brings us so near to the veiled realities of a spiritual world that we seem to feel that the veil between the two states often referred to as two worlds is in some instances quite transparent. Such books have a most important mission to accomplish in counteracting the gross materialism falsely called scientific, which repudiates all that lies beyond the boundary lines set by dull external intellect.



**THROUGH THE MISTS.** Leaves from the Autobiography of a Soul in Paradise. By Robert James Lees. (London, William Rider & Son.) \$1.25.

This is professedly a work not written by Mr. Lees himself, but recorded by him for the unseen author. Like many other mediumistic narratives it is interesting and thought-provoking and contains much that seems reasonable with regard to the spirit-world; at the same time it is sure to provoke considerable inquiry as to its authenticity on the part of people who are demanding solid proof for the claims put forward. It may well be pronounced a thoroughly good book, as the moral tone is very lofty and the descriptions given of life across the border are of a nature to inspire only noble sentiments and aspirations. The story has already been well received and widely circulated in Great Britain and deserves to become equally well known in America. It is sure to make many friends among various types of people interested in psychic experiences, and their number is now constantly increasing. There is a fine strain of liberal theology running through the book, but no narrow religious views are expressed in any connection. Souls passed from earth are described as living in a real world and taking active part in truly human activities.



**THE A TO Z HOROSCOPE DELINEATOR.** Practical Information, Lessons and Interpretations relating to the science of Astrology. By Llewellyn George, principal of the Portland School of Astrology. (Published under auspices of the School, L. Hurley Fletcher, manager, P O. Box 573, Portland, Oregon.) \$2.

This is a very compendious manual for the use of all who wish to get as much astrological information as possible in limited compass and in plain language. The author speaks confidently in his Introduction of the New Era or Aquarian Age now close at hand, and predicts that its advent will inspire multitudes to take active interest in pursuing kinds of knowledge which have long been neglected or scorned.

Astrology is certainly a live topic to-day and this author treats it in a lively manner. The book strikes the reviewer as singularly complete in all particulars; it contains matter both technical and popular; it may therefore be found useful among beginners in the study of astrology and also helpful to advanced practitioners of the astrological art. It is liberally supplied with such tables as are found necessary for calculating horoscopes and it supplies information how to use logarithms for correcting planets' places from noon mark to their true places at time of birth. Uranus and Neptune are treated with in this work as well as the five planets in addition to the Sun and Moon, which constitute the accepted seven of all astrologers. Here the number nine figures prominently and for that reason, among others, this treatise is sure to be welcomed by many up-to-date students who are looking for as widely inclusive instructions as they can possibly obtain.



THE 5 JEWELS OF THE ORIENT. By Juliette T. Burton. (Macoy Pub. Co.) \$1. This is a charming Masonic narrative explaining in a fascinating manner the Order of the Eastern Star. The 5 precious stones and their connection with the 5 representative Heroines is beautifully explained in a manner calculated to charm old and young alike. The Turquoise is connected with Adah; the Topaz with Ruth; the Diamond with Esther; the Emerald with Martha; the Ruby with Electa. These 5 characters form the central points in 5 highly edifying stories, both historical and allegorical. Fine poetry is associated with each chapter and appropriate pictures adorn the volume. As a gift book this delightful tale is sure to prove extremely welcome.



THE CAR OF PHOEBUS. By Robert James Lees. (Rider & Son.) \$1.25.

Those who have enjoyed "Thro' the Mists," by the same author, are sure to welcome "The Car of Phoebus," which is an entrancing story carrying us through many mystic scenes and combining the attractiveness of a sensational novel with the soberer charm of a philosophic treatise. Ancient history is made alive in this romantic story of a very distant period in human history, but the same feelings and ambitions which sway us now form the pivotal points on which this ancient record hangs. There is much of heart interest and also much food for reflection furnished by this work in common with all that Mr. Lees produces.



THE RATIONAL LIFE (postpaid \$1) is a valuable collection of essays on extremely vital topics by Mr. Erwood. It has won the highest praise from several literary celebrities, especially from our good friend Ella Wheeler Wilcox, who recently commended it enthusiastically in the New York American, saying that in her opinion it would be well for every teacher and every parent to possess and study a copy.



THE LIVING THOUGHT (\$1 postpaid) is another valuable work by the same author, which like all his other publications gives forceful instruction in the important art of right thinking; it is correctly styled A Manual of Practical Mentalism. Will J. Erwood is a forcible and fluent writer, concise and lucid. As a lecturer he has long occupied a prominent and influential place. Other works of his will be mentioned in our next issue.



### THE WAY OF THE SOUL. (Rider & Son.) \$2.

This is a beautiful work composed chiefly of poetry and illustrations setting forth the progress of the soul. The book is compiled by William T. Horton (author of "The Book of Images,") with an introduction by Ralph Shirley, who tells us that the aim of the symbolical pictures is to portray the inward struggles of the human soul through conflict and effort on the lower planes of expression till the realization of the higher self is gained. As a work of art the book is curiously interesting; it carries with it an enchanting flavor of ancient Egypt, and is sure to appeal strongly to imaginative temperaments. The dedication to "Nefer-ari Isinofor" stamps it at the outset as a very unusual product. As much interest now attaches to all connected with Rosicrucianism we quote the following lines from this highly mystical source as a sample of the author's style.

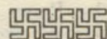
"The Secret of the Rosy Cross  
Is known to those whose earthly loss  
Is gain; for Love divine, sublime,  
Doth raise them up beyond all time.  
Forgiven all, they all forgive,  
And given all, they all do give;  
Made one with their divinity,  
The Present their eternity."



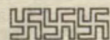
THE OCCULT REVIEW, edited by Ralph Shirley, issued a very large and most instructive New Year's number. The issue dated January, 1911, contains articles by learned contributors on a great variety of peculiar subjects. The Editor's Notes for the month deal largely with the weird career of Cagliostro. Prof. W. F. Barrett, F. R. S., gives a vast amount of unusual information in an extended paper on "The History and Mystery of the Divining or Dowsing Rod." This well known man of science treats water-finding seriously and furnishes much evidence of the reality of the faculty or gift which only a few persons possess in any marked degree. "Unconscious clairvoyance" is a term used by this author. An illustrated article by W. L. Wilmshurst on "S. Winefred's Well and Legend" supplies much curious and authentic testimony to the genuineness of cures wrought by suggestion or faith in spiritual agencies, or both combined. Devoutly religious people are seldom inclined to investigate phenomena occurring at consecrated shrines in the scientific spirit, therefore a considerable amount of superstition is sure to encircle a "Holy Well" like this famous one in Wales around which many romantic traditions have thickly clustered. The point of vital interest to the student is that real help is afforded there to sufferers who have been pronounced incurable elsewhere and for whom medicines and surgery



can apparently accomplish nothing. "Children and the Unseen," by Reginald B. Span, gives testimony to the remarkable clairvoyance of sensitive boys and girls whose experiences are probably not so uncommon as many readers may suppose. "Herald Occultists," by Edith Ward, is a fine essay on the spiritual significance of Christmastide from the Theosophic viewpoint. "Woman and Mystic Doctrine" is a critical review of "Modern Woman; Her Intentions" (Florence Farr) by Arthur Edward Waite. A long, fine poem, "The Great Renunciation," by Eva M. Martin; voluminous correspondence and many reviews of recent books make up the number which extends to ninety-four pages of solid reading matter, exclusive of all advertisements. This vast storehouse of curious information is becoming very popular. The Occult Review clubs with Mystic Light Library Bulletin for \$2 per year; single numbers 15 cents at our office.



THE THEOSOPHIST, edited by Annie Besant, has come to us from India filled to overflowing with profound philosophy and information concerning Theosophical activities throughout the world. This is a large and exceptionally erudite periodical furnishing unique information in a most attractive form. Mrs. Besant's own articles are always extremely luminous and she is ably assisted by a large staff of competent fellow workers. The number dated December, 1910, contains papers displaying wide research and deep thought on "The Religion of Goethe," "The Occult Origin of Nobility," "Talismans," "Iamblichus on the Mysteries," "Signs of the Future in Modern Drama," and (most curious of all), "Rents in the Veil of Time," purporting to show us portions of the ancient world through the medium of clairvoyant reminiscence. American readers can obtain this valuable magazine for \$3 annual subscription.



THE RADIANT LIFE; a Journal of Progress, published and edited by Will J. Erwood, Baltimore. \$1 per year, 10 cents per copy. This is a bright, fearless, thoroughly up-to-date magazine, conducted with a view to exemplify its motto, "Ignorance is Death; Knowledge is Life."

To be serene amid a losing fight,  
To meet with equal courage dark or light,  
To hate all sham, and with persistent might  
To do brave deeds as in a master's sight,—  
This is to learn life's lesson, reach the height.

—Charles Allen Dausson.



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*of Meetings, Lectures, Centers, etc., Greater New York*

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## BROOKLYN

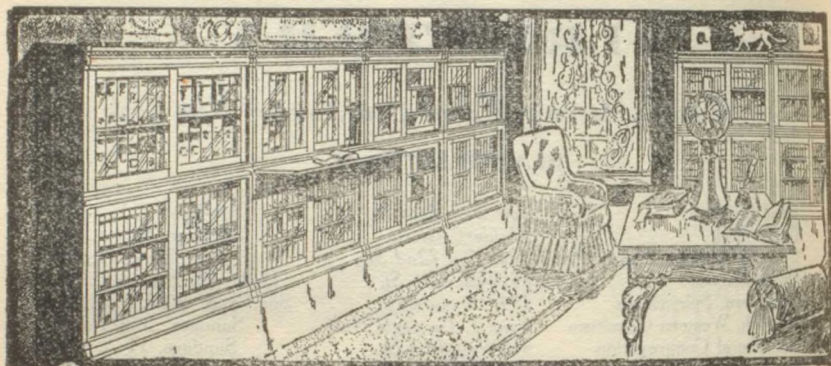
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Please notify the Bulletin of any Changes or Other Societies.





Free Reading Rooms open week days from 10 A. M. to 5 P. M.

## LIBRARY PLAN

The following is a partial list of the books in the Library, (new titles are being added daily) which you are invited to use freely at the Reading Rooms, between the hours of 10 A. M. and 5 P. M.

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# Mystic Light Library Hall Lectures

49 John Street, New York

Lecturers for February 1911,

**W. J. COLVILLE; W. FRAETAS; WILL J. ERWOOD**

**All Functions Commence Promptly at 3:15 p. m.**

- W. J. Colville, Mon. Feb. 6 **The Apocalypse Unsealed** (reference to Work by M. J. Pryse.)
- W. Fraetas, Tues. Feb. 7 **Colors and their Relation to Human Life** (with Demonstrations and Tests.)
- W. J. Colville, Wed. Feb. 8 **Chromopathy** (the Healing Virtue of Color elucidated.)
- W. J. Colville, Fri. Feb. 10 **Significance of Names and Numbers.**
- W. J. Colville, Mon. Feb. 13 **A New Heaven and a New Earth** (reference to Work by C. B. Patterson.)
- W. Fraetas, Tues. Feb. 14 **Human Radiations** (with Stereopticon Views Illustrating Color-Flashings of Human Aura.)
- W. J. Colville, Wed. Feb. 15 **The Tragedy of Hamlet** (reference to New Reading by Henry Frank.)
- W. J. Colville, Fri. Feb. 17 **The New Democracy and Aristocracy Therein.**
- Will J. Erwood, Mon. Feb. 20 **Character Building and Mental Mastery.**
- Will J. Erwood, Tues. Feb. 21 **Limitless Man and Brain Building of To-morrow.**
- Will J. Erwood, Fri. Feb. 24 **Kingship of Self-Control and the Law of Opulence.**
- W. J. Colville, Mon. Feb. 27 **Practical Methods for Unfolding Spiritual Perception.**
- W. Fraetas, Tues. Feb. 28 **Human Electricity.** Psychological Importance and Significance of Colors.

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W. J. COLVILLE will speak on all occasions except Feb. 20, 22, and 24, when Will J. Erwood will be the Lecturer.

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N.B. W. J. COLVILLE will Lecture in HARTFORD, CONN., in Lecture Room of Metaphysical Alliance SUNDAYS: Feb. 19th and 26th at 3 and 7.45 p. m. and in BOSTON at Hotel Navarre, Columbus Ave., Feb. 20, 21, 23, 24 and 25 at 3 and 8 p. m.



## *Mystic Light Library Hall Notes*

Students of the Philosophy of Color and its Influence on Human Life, will be interested in the Series of Lectures to be given during the month of February, 1911, by William Fraetas, of Cape Town, South Africa, in the Rooms of The Mystic Light Library Association, 49 John Street, New York City, at 3.15 P. M. Illustrated by Stereopticon Views and Color Charts.

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February 14th, "Human Radiation; Color in the Human Aura."

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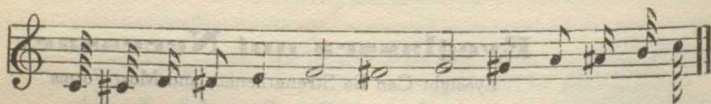
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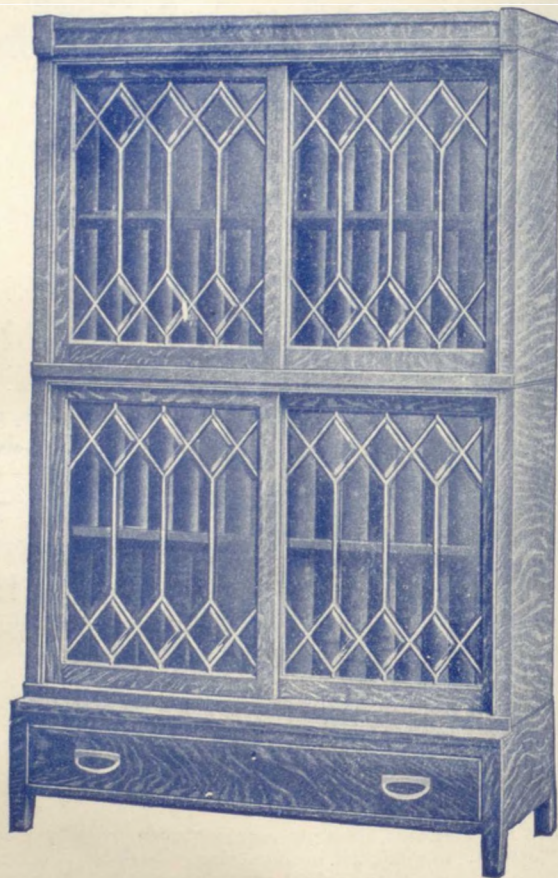
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